AN

ESSAY

ON

HUMAN NATURE.

"*The proper Study of Mankind is Man.*"

POPE.

CARLISLE:

Printed by J. HARRISON, for the AUTHOR.

MDCCLXXVII.

To the READER.

AS the Author of the following Eſſay pretends not to be a Maſter of eaſy and elegant Style, he hopes the candid Reader will excuſe ſuch Inelegancy of Expreſſion as may happen to be made uſe of; and that he will forbear giving his Approbation or Diſapprobation of this Performance, 'till after a fair and candid peruſal of the whole.

An Explanation of four Terms made uſe of in the following Work. viz. Feeling, Faculty, Impulſe *and* Connatural.

FEELING, tho' it is only perceived in the Mind, may be either bodily or mental, and diſtinguiſhed thus.—A *Feeling* ariſing from the Body, is excited in the Mind, by ſomething acting upon the ſenſitive Organs, which cauſes a ſenſation either of Pleaſure or Pain; and as ſuch, may not improperly be called a *bodily Feeling.*—*A mental Feeling* is that, which is perceived by the Mind without any Wound or Impreſſion upon the Body, and is excited by certain Paſſions, Ideas or Notions, whether conſtitutional, acquired by ourſelves or communicated to us by others, and theſe Ideas and Impreſſions upon the Mind ſo conveyed, may naturally affect it with either Joy or Grief, and ſo excite in it thoſe different Feelings, which may properly be called

called *mental Feelings* or *Sentiments*. The Mind alſo, feels and perceives the Agreement and Diſagreement between its Ideas when they are repreſented to it. In like manner it feels its Approbation and Diſapprobation of any Thing. It feels all its Deſires and Averſions, Joy, Grief, and all the Paſſions. Theſe are *mental Feelings*, and as naturally or neceſſarily felt by the Mind itſelf, as the Mind itſelf feels Pleaſure and Pain, from Impreſſions made upon any nervous Part of the Body.

FACULTY, ſignifies Power or Ability. Phyſicians uſe the Word *digeſtive Faculty* for that Power in the Stomach, which digeſts Food; alſo *nutritive Faculty*, *generative Faculty*, &c. The human mental Faculties are the ſeveral Powers of the Mind or Soul, viz. the Will, Reaſon, Reflection, &c. and properly belong to the human Species, becauſe they have a Power or Ability to will, reaſon, reflect, &c.

IMPULSE, when applied to inanimate Matter, ſignifies ſomething which impels or puſhes a Body out of its Place, and when applied to the human Species, ſignifies a neceſſary Influence on the Mind, inclining a Perſon either to will or act.

CONNATURAL is ſomething neceſſarily ſuited or ſuitable to any Creature, and without which, that Creature would be imperfect; but it is not always connate; for the Ideas of Sensation and Reflection are both connatural, yet neither of them connate or born with us.

The

The DESIGN.

THE State of Mankind, with reſpect to Morality and Religion, according to the preſent way of Reaſoning, is ſuch, that it is no Wonder they are fallen into many various Opinions and Uncertainties in regard to both; for, by obſerving ſuch a Variety of Contradictions in Opinions and Practice, there muſt of Conſequence ariſe many Diviſions, much Darkneſs and Uncertainty, and even Infidelity and Immorality. If Matters then be thus, Where ſhall we find a general Rule of Conduct in human Nature?

If we examine the animal Part of the Creation, we ſhall diſcover ſomething neceſſarily directing them, which we call Inſtinct, and which prompts and obliges them, according to their peculiar Species, to act regularly and conformably to the Welfare and

and Perfection of their reſpective Natures. But, hitherto, no ſuch Diſcovery has been made in Man's. For, when we endeavour to analyſe the human Mind, to try if we can find any original inſtinctive Principles, to direct us in moral Conduct, ſimilar to what it is ſuppoſed the Brutes are born with, we are induced to believe, what one of the greateſt Men * hath affirmed; "that the human Mind is a mere Blank, or like a Piece of white Paper, upon which any Thing may be written; or like a Piece of Wax capable of receiving any Impreſſion."

From this reaſoning it has been inferred, that the human Species, are entirely left for their future Conduct, to Education, Cuſtom and Habit, and therefore, that no other Conformity in human Nature, with Relation to their Principle or Conduct can be expected, but juſt what the Uncertainty of theſe Guides may chance to give it.

Thus

* Locke.

Thus left, we would be involved in much Darkneſs, Uncertainty and Confuſion; for while the animal Part of the Creation would neceſſarily be prompted and directed to act up to the Perfection of their reſpective Natures, we would, according to the above, be left to the Uncertainty of Education, Habit and the weak Glimmerings of Reaſon, and ſo in a worſe Condition than they, and would even verify the Words of the Poet, * "Reaſon may err, "but Inſtinct muſt go right." In this Light, human Nature would appear a Diſparagement to itſelf, and would bring no ſmall Reflection upon its Author.

But to diſpel this ſeeming Obſcurity, to ſhew a neceſſary Conformity in human Nature, prompting and pointing out to us every Thing eſſential to our intellectual, ſocial and animal Natures, of which the human is compounded, to wipe off the former

* Pope.

former Diſparagement, and to "Juſtify "the Ways of God to Man," both as to his Goodneſs and Wiſdom in the human Machine, is an Undertaking the moſt wanted, and moſt beneficial.

Wherefore, in this Eſſay, I have endeavoured to ſhew what is Nature, and its general invariable Laws; and that there are either certain natural Impulſes, Feelings, Faculties or Sentiments, impreſt upon all Beings, whether inanimate, animal or human, as Laws of their reſpective Natures; and that in a Conformity with theſe Laws, peculiar to each particular Species of Beings, conſiſt the Regularity and juſt Order of the inanimate Bodies in the Solar Syſtem, the proper Purſuits of the animal and the proper Conduct of the human Species; each tending to the Perfection of their reſpective Natures; and a Deviation therefrom the reverſe,

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AN

AN ESSAY ON HUMAN NATURE.

BOOK I. SECT. I.

A Deſcription of Nature and its general Laws. Of a Conformity therewith, and a Deviation therefrom. Their different Effects and Conſequences.

WHAT we ought to underſtand by the Word Nature or natural, are certain general Laws, either Impulſes, Feelings or Faculties, neceſſarily belonging to each Species of Beings, whether in-

animate, animal, or human, by which they are ordered and directed according to their reſpective Kinds.—But to explain this more particularly.—No Law, viz. Feeling, Faculty or Impulſe by which any Being is prompted, directed or impelled, is natural, but ſuch as is common to that particular Species to which it belongs, being neither acquired by its own Endeavours, nor by Inſtructions from others; and theſe muſt be general and common to every particular Species in Kind, tho' not always in Degree. For tho' in the animal Species, different Conſtitutions may vary the Degree in one, from that in another; yet

yet they are ſtill the ſame general Laws. They are the ſame natural, invariable Laws, which produce every Vegetable, but different Soils or Seaſons may alter their Degree of Exertion.

The inanimate Bodies in the ſolar Syſtem, as well as the animal and vegetable World, have all their Laws, viz. Attraction and Impulſe, by which their various Motions are ordered and directed. It is alſo the ſame with the human or intelligent Part of the Creation, as will appear.

The certain particular Laws or internal Faculties, Feelings or Impulſes peculiar to

any Species of Creature, and which diſtinguiſh one Species from another, are what we call the Nature of each particular Species, and are only natural to that particular Species to which they belong; different Conſtitutions are but accidental and partial, ariſing from ſome Indiſpoſition or Defect in the Mechaniſm of the Creature, and not properly natural; but whatever is properly natural, whether internal Faculty, Feeling or Impulſe or bodily Organ, muſt not only be common and general to the Species, but muſt alſo be adapted to ſome ſuch Uſe or End, as tends to the Welfare and Perfection of that particular Species

to

to which it belongs. All the Senſes, Faculties, Feelings, Impulſes, Circulations, Secretions, Poſition of the Bones, &c. in any particular Species of animate Beings, are properly natural or neceſſary, and conducive to ſuch Uſes and Ends, as tend to its Welfare and Perfection; but whatever is either accidental, or tends to its Diſorder and Imperfection, are Deviations therefrom: Such as all accidental Diſorders of the Body or Mind, either ariſing from ſome Diſorder in the natural Secretions; Obſtructions in the Circulation of the Blood and Juices; Diſlocation of the Bones from their natural Place and Poſition; or

from a Defect or Loſs of any of the bodily Senſes or intellectual Faculties; theſe, being all Deviations from Nature and its general Laws, are detrimental to the Welfare and Perfection of the Creature.

Whenever theſe general Laws of Nature are once diſcovered in any Subject, whether cœleſtial, animal or human, we perceive that in a Conformity with them, depend the proper Motions of the cœleſtial Bodies in the ſolar Syſtem, the proper Purſuits of the animal, and the proper Conduct of the human Species; and in a Deviation therefrom, the reverſe.

If any Study or Practice be not yet reduced

duced to Science, it is becauſe theſe general and natural Laws have not been diſcovered; for if we judge contrary to theſe general Laws either with reſpect to Aſtronomy, Mechanics, Phyſic, Morality, &c. we fall into Falſehood in judging, and Error in Practice; and whatever wants that Foundation, is but a Syſtem of uncertain Hypotheſes: yet we find that Syſtems built upon theſe uncertain Foundations have been frequently received, and have gained ſo much Credit in the World, that true Science, if contrary to them, has been received with the utmoſt Reluctance. For when Galileo had aſſerted that the

Earth moved, which was a real and invariable Truth from the Creation, he was obliged to ſign a Recantation, and to promiſe never to aſſert it again, in order to prevent his being put to the Rack. But had the ridiculers and Perſecutors of Galileo underſtood the invariable Laws and Operations of Nature, and lived till they had been convinced by Demonſtration, that all the Bodies in the ſolar Syſtem revolve round the Sun, as their Centre, they muſt with a Bluſh have owned their Bigotry and unjuſt Perſecution. And if the Gentlemen and Students, who oppoſed Mr. Locke, who had ſtudied human Nature

ture better than themſelves, could have underſtood the Truth of his Aſſertions, that there were no innate Ideas in the human Species, they muſt have acknowledged, that Mr. Locke was right, and themſelves wrong.

In like manner will every other Syſtem whatever, meet with Oppoſition, and be at laſt totally exploded, if it be not founded on the Truths of Nature, and its invariable Laws. For as Nature and its general Laws are invariable; ſo the Conſequences ariſing from a Conformity with theſe Laws, are invariable Truths.

SECT. II.

The general Law of inanimate Matter, whereby the great Bodies in the ſolar Syſtem in all their various Motions are regulated, is that, whereby they mutually and uniformly tend towards each other, according to their Quantity of Matter, which muſt ariſe from a general Law acting upon every Particle thereof, in which it is paſſive. A Deviation from which Law, would cauſe Irregularity and Confuſion.

THE many famed Hypotheſes about the planetary Syſtem were all exploded, and vaniſhed, after Sir Iſaac Newton had diſcovered that general Law acting upon Matter, or that Power or Principle, which he termed Attraction. By comparing that Law and its various Operations at different Diſtances from the Center

Centre of Gravity, with the viſible Effects in the whole ſolar Syſtem, he perceived that all the various Motions of all the great Bodies in that Syſtem, were ordered and directed in a Conformity with that general Law, and ſo accounted for their Motions with ſcientific Certainty. By this means he accounted for the retrograde and eccentric Motions, and various Velocities of Bodies at different Diſtances from their Centres of Gravity, which before ſeemed irregular and unaccountable. He alſo found that a Deviation from that ſaid general Law would produce Irregularity and Confuſion in the whole ſolar Syſtem.

SECT.

SECT. III.

Every particular Species of Animals has its particular Laws common to its Species, which are certain natural or neceſſary Feelings and Impulſes in which it is paſſive; in a Conformity with which, conſiſt the proper Actions and Purſuits of each particular Creature, and in a Deviation therefrom, the reverſe. Alſo the manner how all animals attain their Ideas and Impulſes, or what we call Inſtinct.

OBſervation confirms, that none of thoſe internal Feelings or Impulſes peculiar to any ſpecies of Animals are given in vain. *Food* correſponds to that general Feeling *Hunger*: *Sexes* to the *Deſire of the Act of Propagation*, &c.

When thoſe Laws in any Creature, by which it is prompted and directed, are once diſcovered,

diſcovered, we may from thence eaſily perceive both its Nature and Deſign.

If we could perceive the Feelings and Impulſes in Ducks, and other Water-fowl, prompting them to deſire to be in Water, and Hens and other Land-fowl, prompting them to avoid it; we might with as much certainty infer, that the former were deſigned to live in Water, and the latter, on dry Land, as if we ſaw Webs upon the Feet of the one, and none upon thoſe of the other. For the external Parts of the Body of any animate Being, are nothing but external Inſtruments adapted to execute the Ends to which it is prompted by

its

its internal, mental, and bodily Feelings and Impulſes, which are the Laws by which it is directed and prompted to its proper Actions and Purſuits; in a Conformity with them, conſiſts its Welfare and the Perfection of its Nature. If it could or ſhould wilfully deviate from theſe Actions and Purſuits, theſe general Laws or Feelings and Impulſes prompt it unto, its Detriment and Imperfection would be the Conſequence.

Before any Creature is brought into the world, it is furniſhed with ſenſitive organs conſtituted to convey, and mental Faculties adapted to receive, Impreſſions and Ideas when it comes into the world.

The Eye and the Ear are formed long before the Creature comes into the world, and before they are of any uſe to it, until ſtruck by certain external Objects after it is born, which Organs and Objects are mutually adapted to each other. As Light and Sounds are Impreſſions theſe Organs were previouſly adapted to receive, they neceſſarily excite ſuch Ideas of Colours, Objects and Sounds, as are abſolutely neceſſary to the well-being and perfection of its particular Species. Hence the Bee purſues the Flower; the Cat, the Mouſe; the Duck the Water, and other Land Creatures avoid it; owing to the original Formation of their

their ſenſitive Organs and mental perceptive Faculties. For the ſame external Object does not affect different Creatures alike, yet all Objects excite ſuch Feelings and Ideas when they ſtrike the Organs and Faculties of a Creature, which are peculiarly adapted to receive them, as prompt and direct it to act ſo, as tends to the welfare and Perfection of its particular Nature.

Inſtincts are certain Feelings, Deſires, or Faculties, that neceſſarily and unavoidably become connatural and common to any Species of animate Beings, without either their own Endeavours or Inſtructions from others. The

The human Mind is a perceptive Faculty that can perceive the Ideas of Pleaſure and Pain from Impreſſions made upon or conveyed to it, but cannot, unleſs Impreſſions be firſt made; and it can retain theſe Ideas after it has perceived them.

Now, as the Mind can perceive no Ideas or *inſtinctive* Feelings until ſome Impreſſions be firſt made, ſo any Feeling, Deſire or Faculty that naturally and unavoidably becomes connatural and common to any particular Creature, without either its own Endeavours or Inſtruction from others, is inſtinctive, whether the Impreſſion, which excited that Feeling, Deſire or Faculty,

was

was made upon the Mind as ſoon as the Creature was born, or not 'till ten or twenty Years after.

That Feeling which excites what we call *Hunger*, is felt by the Mind immediately after the Creature is born, and is properly *inſtinctive*, being excited by an irritating Juice acting upon the Nerves of the Stomach, by which an uneaſy Senſation is conveyed to the Mind, prompting the Creature to a Deſire to receive Food.

Self Preſervation is an *inſtinctive* Deſire, tho' ſome Creatures have it ſooner than others; for as the Mind hath no innate Ideas, the Creature muſt receive them from

from Impreſſions conveyed by ſome of its Senſes, after it comes into the World.

The Deſire of Propagating the Species is alſo an *inſtinctive* Feeling and Deſire naturally common to animate Beings; and tho' the Feeling which prompts to this Deſire is not impreſt upon the Mind 'till long after the Creature comes into the world, yet it is as properly *inſtinctive* as *Hunger*.

That agreeable Feeling ariſing from the *Eſteem*, *Reſpect* and *Approbation* of our Species, and the diſagreeable one ariſing from *Diſeſteem*, *Diſreſpect* and *Diſapprobation*, are alſo *inſtinctive* Feelings, for the very

very Actions, Words and Looks of a Perſon when pleaſed, or when angry, will agreeably or diſagreeably affect a Child: I have ſeen an infant cry, when an ugly diſtorted Face was made at it.

The Mind doth intuitively perceive the *Agreement* and *Diſagreement* between its Ideas, and our Words and Actions.

Neither that Faculty of *Reflection*, nor of *Reaſon*, is attained by our own reaſoning or by the Inſtruction of others.

By *inſtinctive Feelings* we ſecurely trace the Deſign of any Creature, and its proper Conduct.

SECT.

SECT. IV.

The general Laws common to the human Species, are certain Feelings and Faculties peculiar to its Nature, being thereby neceſſarily prompted to certain Inclinations, Deſires, Aſſents and Determinations. In a conformity with which Laws, conſiſts its proper Conduct, and in a Deviation therefrom, the reverſe.

AS Man is a Creature different from the brute and animal Part of the Creation, being compoſed both of the animal and intellectual Natures, and deſigned for the Society of intelligent Beings, and as his Nature and End are different from theirs; ſo muſt his general Laws, or Feelings and Faculties, where he differs from them in Nature and Deſign, be different alſo.

The

The inanimate and the animal Species, are paſſive in ſuch Actions and Purſuits, as their general Laws or Feelings and Impulſes point out and prompt them unto. The human Species are only paſſive in certain Deſires and Inclinations, with reſpect to their animal Feelings; and in certain Aſſents and Determinations with reſpect to their intellectual Faculties; being only prompted to act conformably with the Deſires and Inclinations of the former, and to the Aſſents and Determinations of the latter. Not impelled as Machines, but as Free-agents, having a Power either to deviate from, or to act conformably with them.

The

The general Feelings and Impulſes common to our Species, and which we have in common with the animal Part of the Creation are *Hunger*, *Self-preſervation*, and *Propagation*. Theſe three conſpire to the Perfection of our animal Part.

Our ſocial and moral or intellectual Faculties or Perceptions, common to our Species, are, *the Approbation of our own Species*, *the Diſcernment of the Agreement and Diſagreement between our Ideas and Words and Actions*, and *Reflection* with its concomitant *Reaſon*. Theſe conſpire to the Perfection of our intellectual Part.

I. *Of*

I. *Of* HUNGER.

This is a natural or neceſſary Feeling common to our Species, belonging to our animal Part, by which we are prompted to deſire Food for Nutrition or Suſtenance —its End and Uſe. Now as *Hunger*, *Thirſt* and *Sleep* all tend to the Support and Suſtenance of the Body, we ſhall claſs them all under one Head.

II. *Of* SELF-PRESERVATION.

This is a neceſſary Deſire and Inclination common to our Species, prompting us to preſerve the Body from external and internal Violence and Deſtruction.

III. *Of*

III. *Of* PROPAGATION.

The third and laſt neceſſary Feeling relative to our animal Part, is that Feeling and Inclination, which excites a Deſire between the Sexes; this tends, and is particularly adapted to, the *Propagation* and *Continuation* of our Species, its End and Uſe.

Now the Ends and Uſes of theſe three neceſſary Feelings, when united, compoſe and conſtitute the Perfection of our animal Part; but if any of them ſhould be wanting or imperfect in any Creature, then that Creature would be imperfect too; it would

either ſoon die for want of Suſtenance, be more liable to external Violence, or its Species would ſoon be extinct. None of theſe Feelings and Impulſes, and the Deſires and Ends they prompt us unto, are either acquired by Education or Inſtruction from others.

IV. *Of the* APPROBATION *of our own* SPECIES.

This is a general Deſire or mental Feeling or Preception, common to our Species.

The *Eſteem*, *Reſpect* and *Approbation* of our Fellow-creatures, and on the contrary, their *Diſeſteem*, *Diſreſpect* and *Diſ-*

appro-

approbation, produce different Feelings in the human Mind, viz. a pleaſing ſenſe of their *Approbation*, and a painful one of their *Diſapprobation*. Theſe general and neceſſary Feelings and Sentiments in the human Mind, relate to the Society of ſocial, intelligent Beings. We do not deſire the *Eſteem* and *Approbation* of the Eagle, becauſe it is ſwift, nor of the Elephant, becauſe it is ſtrong, but only of intelligent Beings. When we are alone, or out of Society, we may imagine we have no ſuch Feelings or Deſires, or Pride may prompt us to deny them; yet we no ſooner mingle in Company with our own

Species, than theſe Feelings immediately betray themſelves; and how ill-natured and backward ſoever we may be in conferring *Eſteem* and *Approbation* upon others, we ſtill feel a Deſire of them ourſelves. Deprive the human Species of the reciprocal Feeling and Deſire of each other's *Eſteem* and *Approbation*, and all ſocial Pleaſure will ceaſe.

"Abſtract what others feel, what others think,
"All Pleaſures ſicken, and all Glories ſink."

POPE.

If I had no Deſire for, nor Pleaſure in, being poſſeſt of the *Eſteem*, *Reſpect* and *Approbation* of another, it would not then be in his Power, by exerciſing theſe benevolent

volent Diſpoſitions upon me, to make me Happy or to give me Pleaſure; nor on the contrary, would it be in my Power, by the exertion of any ſocial, benevolent Diſpoſition, to give him Pleaſure or to promote his Happineſs by them, if he had no Feelings or Deſires adapted to receive them.

Let but the Reader attend to the workings of his own Mind, and he will find that theſe mutual Feelings and Deſires, are the chief, if not the only cement of Society, which connects us together, and renders us ſocial Creatures.

This general Feeling and Deſire of the

Approbation of our own Species we perceive in Children very early, and before they come to their Reaſon to bias them; and it is neither in the Power of their Nurſe or Parents to reverſe it, nor of our own Reaſon when we become Men, to make the *Diſeſteem*, *Diſreſpect* and *Diſapprobation* of others, agreeable to us, nor their *Eſteem*, *Reſpect* and *Approbation*, diſagreeable.

But thoſe Ideas and Sentiments acquired by Habit or Education only, and to which we have no general Feelings to prompt and direct us, vary almoſt in every Country and Society of Men, and frequent-

ly

ly in the ſame Perſon; but thoſe that are eſſential and neceſſary, are general.

V. *Of the* DISCERNMENT *of the* AGREEMENT *and* DISAGREEMENT *between our* IDEAS *and* WORDS *and* ACTIONS.

This is a general mental Preception or Faculty common to our Species, which we intuitively Perceive.

When our inward *Notions* or *Ideas*, and our *Words* and *Actions* correſpond and agree, there ariſes in the Mind a Feeling or Perception of Self-conſiſtency or Conformity with ourſelves; on the contrary,

when they claſh and diſagree, that is, when we think one Thing and ſpeak another, there inſtantly ariſes in the Mind, that Feeling of Inconſiſtency with ourſelves, which we cannot juſtify.

This Feeling in the Mind, of the *Diſcernment* of the *Agreement* and *Diſagreement* between our *Ideas* and *Words* and *Actions*, is always ſo much awake, that it is impoſſible for us to ſpeak or act inconſiſtently with our inward *Notions* or *Ideas*, or wilfully to lie or impoſe a Falſity, but we muſt feel and know it; we cannot know it, but we muſt be inwardly conſcious that we act inconſiſtently with our-

ourſelves, and with our own Minds; we cannot act inconſiſtently with ourſelves and our own Minds, but we muſt ſtand ſelf-condemned of ſuch Incongruity; and when ſelf-condemned, we cannot with all our Efforts, inwardly juſtify ourſelves either to ourſelves, or to others.

This ſelf-known *Conformity* or *Non-conformity* in Man, was to the Heathens, who had no external Law or Revelation, "a Law unto themſelves;" and it is properly that natural Conſcience, "either accuſing or elſe excuſing them."

This keeping an *Agreement* between our *Ideas*, and our *Words* and *Actions*, con-

ſtitutes a moral honeſt Man. If we wilfully deviate, we cannot be morally honeſt; and we cannot wilfully deviate, but we muſt know it, which is the excellent Uſe and End of this general Feeling and Sentiment common to our Species; for by it, we can neither lie nor diſſemble wilfully, but we muſt be inwardly conſcious of it, and can neither juſtify ourſelves to ourſelves, nor to others, and much leſs to the ſearcher of Hearts.

The ſpeaking and acting ſuitably to our *Ideas*, is more agreeable to our Feelings or inward Sentiments, and alſo to Reaſon, than the contrary; for when we compare

thoſe

thoſe *Ideas* in our own Minds, of ſpeaking and acting contrary to our inward *Notions* or *Ideas*, and of ſpeaking and acting in conformity with them, we muſt infer, that it is more right and reaſonable that they agree, than that they diſagree; it is alſo more natural. Some may aſk, Why more natural? The anſwer is plain. Almoſt every Creature hath a Language or particular Tone of Voice, by which it diſtinguiſheth the Feelings and Paſſions of its own Mind, ſuch as Pain, Pleaſure, Anger, &c. By theſe particular Tones, the Creature, as it were, makes known to us its real Mind and Sentiments, Ideas and Paſ-

ſions,

ſions, and never uſes the Tone of Pleaſure when it is really in Pain, or that of Pleaſedneſs when it is angry; and we ſhould think it very prepoſterous and ridiculous if it ſhould; and even as unnatural, as if a Child ſhould laugh when in Pain, or be angry and cry when pleaſed.

Alike prepoſterous, ridiculous and unnatural is our Conduct, when our *Words* and *Actions* are inconſiſtent and not agreeable with our *Notions* or *Ideas*.

Hence our own Feelings in the Caſe above, are not the Effect of Inſtruction or Education from others; for both the Inductions of Reaſon, and the unſtudied intuitive

tuitive Suggeſtions of the Heart, point out and direct us to what tends to our original, ſocial and moral Perfection; and tho' many Things, contrary to theſe Feelings, be taught and practiſed, and even called Virtues in ever ſo many Countries; yet they are but the Inventions of Men, and Deviations from the Law of our Nature. Vicious Men may call them what they pleaſe, and Cuſtom may impoſe Names, but neither can alter the eternal and immutable Nature of Things.

Tho', in theſe Deviations as to particular Modes and Cuſtoms, we frequently differ from each other, as Education,

Cuſtom,

Cuſtom, &c. affect us, where we have none of theſe general Feelings to direct us, Reaſon being of no Uſe in theſe Caſes; yet when we bring the Ends theſe general Feelings, prompt and point unto, to be tried by Reaſon with reſpect to their proper Tendency; Reaſon and Feelings will both coincide in the Determination, and infer they are Right; and to this Inference we cannot but inwardly agree, tho' we may, and often do, practiſe the contrary.

Thus we ſee the Mind is not like a Piece of Wax capable of receiving any Impreſſion, with reſpect to theſe general Feelings, Sentiments and Impulſes; it is like

like the Body, and receives either Pleaſure or Pain from certain Impreſſions, which neither ourſelves nor others can alter in the Mind, more than in the Body.

Now, if we were as neceſſarily compelled not to deviate from what thoſe general Feelings, common to our Species, point out and prompt us unto, as the brute and animal Part of the Creation are to follow theirs, we would not deviate from acting as ſocial and moral honeſt Men; but then it is evident, that, were this the Caſe, we ſhould ceaſe to be Free-Agents, and would be little better than mere Machines.

It appears from theſe two laſt mentioned Feelings that the *fourth* prompts us to purſue ſuch a Conduct as may be beneficial to others, and to avoid whatever may be offenſive or injurious to them, in order to gain their *Eſteem*, *Reſpect* and *Approbation*, and the *fifth* to acquire the inward *Approbation* of our own Mind, and to prevent the contrary by ſpeaking *Truth* to the beſt of our Knowledge, and by acting *honeſtly*; and tho' theſe Feelings entirely tend to make us ſocial honeſt Men, yet all this proceeds only from gratifying our own Feelings, and is therefore entirely ſelfiſh.

Thus

Thus we perceive how Self love, our ſtrongeſt Motive, tends to make us ſocial; but, if we had not yet another general Feeling or Faculty, common to our Species, viz. *Reflection* and its concomitant *Reaſon*, we would have no Notion or Idea of the Feelings of others; for none of theſe former Feelings, ſimply conſidered, can raiſe in us a Faculty to feel for others, or to underſtand what their Feelings are, by our own; this is entirely the Office of *Reflection* and *Reaſon*.

VI. *Of* REFLECTION.

This is a neceſſary Faculty or Ability com-

common to the human Species, and by this we are enabled to aſcend from viſible and ſenſible Effects to their Cauſes.

That Effects reſult from Cauſes, is a general Aſſent of the human Species. When we perceive an Effect we have got paſt its Cauſe, and to look back to the Cauſe of that Effect, is properly called *Reflection*; and to diſcover the true Cauſe of that Effect, is the Province of *Reaſon*, or that Faculty which compares Cauſes and Effects, Effects and Cauſes together, and thereby draws an Inference as a Diſcovery of a true Cauſe.

Now the human Mind cannot reſt ſatisfied

ſied in barely perceiving and contemplating a viſible and ſenſible Effect, without either enquiring for, or ſuppoſing ſome Cauſe of that Effect; and how widely ſoever Mankind differ about the Cauſes of Effects, and notwithſtanding the various inconſiſtent and even ridiculous Cauſes aſſigned for ſeveral Effects, before their Diſcovery, yet ſtill ſome Cauſe or other was always aſſigned or imagined; and, when no natural Cauſe could be diſcovered, a ſupernatural one was always ſuppoſed.

Hence the Notion of Charms and Witchcraft hath ſo readily been embraced and received among the Vulgar and illiterate;

terate; for, when any uncommon Accident happened either to themſelves or their Cattle, and which they could not account for from any natural Cauſe they were acquainted with, they immediately aſſigned the Cauſe to Witchcraft, or ſome Charm. Nay even among the learned, Have not Fate and Chance been aſſigned as Cauſes of the Creation, rather than a Suppoſition of an Effect with no Cauſe at all?

Now, our not contenting ourſelves with the bare Perception of viſible and ſenſible Effects, but reflecting upon them, and ſearching out for unknown and unexperienced Cauſes of theſe Effects, is a Property

perty peculiar to the human Mind, and is the diſtinguiſhing Characteriſtic between us and the Brutes, or between the intellectual and animal Part of the Creation: For the Brutes can only remember ſuch Cauſes of Effects, as they have ſenſibly and previouſly experienced, which is only an Act of the Memory; but we can reflect or trace back from viſible and ſenſible Effects, and ſearch and enquire for the unknown and unexperienced Cauſes of theſe Effects.

This *Reflection* is the firſt Spring or Foundation, which excites that Faculty or Ability we call *Reaſon*; and as the Province of *Reaſon* is to diſcover ſomething before

before unknown, by comparing and inferring; therefore, if we had not that Power of *Reflection* to enquire into unknown Cauſes of Effects, and into unknown and unexperienced Means of attaining certain propoſed Ends, *Reaſon* would never be excited at all; and for want of this Power of *Reflection*, Brutes cannot, nor have occaſion to reaſon as we do.

This *Reflection* and *Reaſoning* aforeſaid are not acquired by Education, neither can Education or Inſtruction eraſe them out of the human Mind; but ſuch is the original State of the human mental Faculties

ties and ſo different from thoſe of the Brutes; that by the Impreſſions of viſible and ſenſible Effects upon our ſenſitive Organs and mental Faculties, we neceſſarily or naturally can, and do reflect from Effects to their previous Cauſes, and ſo ſet Reaſon at work to diſcover them, by comparing Effects and Cauſes, Cauſes and Effects together; for it is a very common Queſtion in Children, very early, to aſk what is the Cauſe of ſuch and ſuch Things as they do not underſtand.

A Horſe can ſee and perceive the viſible Effects of the Wheel of a Water, or of the Arms of a Wind-Mill in motion, as well

well as we, and remember theſe Effects a long Time, and be afraid at the ſame Place again; but he never reflects from theſe Effects, to diſcover their immediate Cauſes, viz. that Water was the Cauſe of one Motion, or Wind that of the other; yet a Boy hath ſeveral Times, when the Miller has vexed him, or for Diverſion, pulled up the Flood-Gate and turned the Water from the Wheel, in order to remove the Cauſe of its Motion: But a Horſe, young or old, let the Miller uſe him ever ſo badly, was never known to do the ſame, tho' he might eaſily do it with his Teeth; nor ever to ſtand in the Wind, deſignedly to obſtruct

obſtruct the Cauſe, when a Man was winnowing Corn, tho' a Boy will often do it. A Boy by obſerving when the Water acts upon the Wheel, ſees that it is put in Motion, but when the Water ceaſes acting upon it, that it ſtands ſtill; the ſame is done by him with Relation to the Wind upon the Wind Mill; then by comparing theſe Cauſes with their Effects, the Boy infers, that Water was the Cauſe of the Motion of the one, and Wind the Cauſe of that of the other. He reaſons in the ſame manner, and as well, as the Philoſopher, who firſt diſcovered the Eclipſe of the Sun; for he firſt perceived

the Effect, viz. that the Sun was darkened, and that, when the Moon was in a direct Line with the Sun, that Effect always happened; but that, when the Moon was not in that Direction, that Effect or Darkneſs ceaſed; and ſo reflecting from that viſible Effect to ſome ſuppoſed previous Cauſe, and by reaſoning and comparing Effects and Cauſes, Cauſes and Effects together, both the Boy and the Philoſopher diſcovered the true immediate Cauſes of theſe ſaid Effects.

Theſe Inſtances both ſhew the Diſtinction between the animal and the human Species, with reſpect to Reflection and Reaſon-

Reaſoning; and alſo that Reflection and Reaſoning are both general and common to the human Species, in ſome Degree.

This Ability or Faculty of reflecting from viſible and ſenſible Effects to their Cauſes, is the higheſt and moſt ſublime Faculty the human Mind is endued with; and without this, all the beautiful Order of Effects and Cauſes, of Cauſes and Effects, both in Nature and Art, had been for ever hidden from us; for thereby we contemplate the Works of Nature, which are nothing but a beautiful Chain of Effects and Cauſes, of Cauſes and Effects; and alſo we are led back thereby,

from Effects to Cauſes, till we terminate in a firſt Cauſe we call God; how ignorant ſoever we may be of all the intermediate Cauſes, between the laſt viſible Effect and the firſt inviſible Cauſe; and the more we diſcover and perceive of the beautiful Chain and Connection of Cauſes and Effects in Nature, the more we are pleaſed with and admire it, and the more rational Foundation we ſtill have to adore and reverence its Author.

Hence, by this general Feeling or Faculty, we are led into a Field as extenſive as the unbounded exertion of the human Mind itſelf, and ſufficient to employ its reſtleſs

reſtleſs Deſire after Knowledge, in all the future Stages of its Exiſtence; for the Diſcovery of any immediate Cauſe of any Effect, is an Addition of real Knowledge, and is a real Truth, tho' that Cauſe be but an Effect of a ſtill previous one.

But this is not the only Advantage attending this intellectual Faculty common to our Species, it extends to all our intellectual Operations whereby we are diſtinguiſhed from the Brutes. For as a Cauſe is previous to an Effect, in like manner are Means, to an End propoſed to be attained; and as we reflect or trace back from a perceived Effect, to find out an

unknown and unexperienced Cauſe; ſo from a propoſed End, to find out the Means of attaining it. Now all the difference between Cauſes and Effects, Means and Ends, is only, that we apply the former and their Operations to Nature, and the latter to Art. Likewiſe, without this general Faculty of *reflecting* from viſible and ſenſible Effects, to find out their Cauſes; and from certain propoſed Ends, to find out the Means of attaining and effecting them, we would have had no more Knowledge of a Deity, or firſt Cauſe, or of Religion, Philoſophy, Mathematics, or of any of the Sciences, than the

the Brute and animal Part of the Creation.

It is by this Power and Ability of *Reflection* and its concomitant *Reaſon*, we muſt neceſſarily infer; that as Hunger, or offering Violence to us, gives us Pain and Uneaſineſs; ſo will they give Pain and Uneaſineſs to others alſo: And as we think it wrong in others to deprive us of thoſe Things that any of our general Laws or Feelings neceſſarily prompt us to deſire to attain; ſo muſt we neceſſarily infer that it is wrong in us, to deprive them of the like.

Now theſe *ſix* neceſſary Feelings and Faculties common to our Species, already

enumerated, are the general Laws of our Nature by which we are neceſſarily prompted and directed; ſome tending to the Welfare and Perfection of our animal, ſome to our ſocial, and ſome to our moral or intellectual Natures.

The *three* firſt mentioned are thoſe we have in common with the animal Part of the Creation.

The *fourth*, is a ſocial Feeling, and is a Compoſition of both the animal and human Inclinations and Diſpoſitions in ſome reſpects.

The *fifth* and *ſixth* are Faculties or Abilities properly belonging to our intellectual

Part;

Part; and we having a Power or Ability to act conformably to what either our intellectual Faculties or animal Feelings prompt us unto; hence proceed our Free-Agency, Virtue or Vice, and moral Good and Evil. Alſo, it is by theſe intellectual Faculties alone that we are capable of any religious Sentiments, viz. to fear and reverence ſome ſuperior, inviſible, intelligent Being, from whence ariſe that Enthuſiaſm and Superſtition ſo general to the human Species in all Ages and Countries.

Sympathy and Gratitude are alſo ſuppoſed by ſome Moraliſts, and not improperly, to be inſtinctive Feelings and Diſ-

poſitions in the human Mind; yet Sympathy and Compaſſion for others would never be excited in us, if we did not by the Faculty of *Reflection* and *Reaſon*, firſt perceive their Feelings, viz. their Pain and Diſtreſs.

Tho' a Man may by the Uſe of his *Reflection* and *Reaſon* underſtand the Feelings of others, yet he cannot ſympathize with or compaſſionate them, without another diſtinct Power or Ability in the human Mind, we call Sympathy, to move him to Humanity and Compaſſion.

As Sympathy cannot be excited in the Mind before we perceive the Feelings of

others,

others by *Reflection* and *Reaſon*, and as Gratitude would never ariſe in us without Favours and Benevolence previouſly received; therefore, as they are only ſecondary Diſpoſitions with reſpect to thoſe primary ones already explained, and without which they would never have exiſted, we only mention them as ſuch.

SECT. V.

Tho' the human Species are paſſive in thoſe Feelings and Deſires belonging to their animal Part, and alſo to certain Aſſents belonging to the intellectual; yet as Free-Agents, they can either act conformably with theſe neceſſary Feelings and Aſſents, or deviate therefrom; hence, from what we are obliged to aſſent to as right, ariſes a natural Conſciouſneſs or Conſcience in Man.

AS the inanimate Bodies and animal Species are *paſſive* in their general Laws, or Impulſes and Feelings by which they are properly ordered and directed; ſo likewiſe the human Species are *paſſive* to their general Laws, or Feelings, Deſires and Inclinations of the animal, and to the

the Perceptions and Aſſents of the intellectual Part of their Compoſition. But then, it is not meant that we are ſo far *paſſive* as to be impelled to act conformably with theſe general Laws, viz. Deſires and Inclinations of our animal, and the Perceptions and Aſſents of our intellectual Natures, as inanimate and animal Beings are; but only prompted to ſuch Purſuits and Attainments as they point out; and as Free-Agents can either deviate therefrom, or act conformably therewith.

From ſuch wilful Deviations from what we are neceſſarily obliged to aſſent to be right, ariſes a natural Conſciouſneſs or

Con

Conſcience in Man, of having acted wrong, when he acts contrary to what, by his neceſſary Feelings and Faculties, he is inwardly obliged to aſſent to be right. Now a general or natural Conſcience muſt proceed from general or neceſſary or natural Feelings and Aſſents common to our Species; therefore what is properly natural Conſcience extends no farther, than to approve of a Conformity with, and diſapprove of a Deviation from theſe general and neceſſary Feelings and Aſſents of Mankind. Here in theſe Caſes, Reaſon doth not err but dictates right, and our neceſſary Feelings and Faculties coincide together.

From

From what has been ſaid it appears, that the Author of our Nature hath furniſhed us with inward Monitors to prompt and point out to us what is right, and hath implanted a neceſſary Conſcience to be a Check, when we wilfully deviate from our Duty or act wrong. What more can the moſt kind and prudent Father on Earth, do to oblige his Children to act right, than to prompt and direct them to the Practice of their Duty, and to check them when they deviate therefrom; unleſs he could take from them their Free-Agency, and compel them to act as mere Machines?

Hence, our neceſſary Feelings and Faculties

culties prompting us to what is right, and our natural Conſcience checking us when we deviate therefrom, is our ſtrong and natural Obligation to practiſe Virtue and Morality.

But, in all our Deviations from one another with reſpect to the various and particular Modes of worſhiping the ſupreme Cauſe, and with reſpect to the different Modes relating to the Manners and Cuſtoms of various Countries, all which differ almoſt in every Country and Society of Men, we have no general internal Laws, or Feelings, or natural Conſcience in human Nature to reaſon by, or to direct or regu-

regulate our Conduct, but are left entirely to the Uncertainty of Education, Cuſtom and Habit; hence, "Reaſon may err," and vary as theſe vary; and every Man, tho' of oppoſite Opinions, may think he hath Reaſon on his Side. For, if Men reaſon from Education, Cuſtoms, Modes, and Habits, "All, all alike, find Reaſon on their Side;" but, if from any fundamental Principle, Feeling or general Law, belonging either to the inanimate Bodies or the animal or human Species, Reaſon will decide Right, all Men will agree, and Reaſon and Feelings will coincide together.

But

But then we are to obſerve, that theſe different Modes of Worſhip, of Manners and Cuſtoms, are moſt of them indifferent in their own Nature, and may and often are varied according to the Inventions and Notions of Mankind; and are not general and eſſential as thoſe others are, which cannot be reverſed, except human Nature be reverſed and altered too.

But what the great Error, and Foundation of much Confuſion and Miſchief among Mankind proceeds from, is, that almoſt every one makes the particular Modes and Cuſtoms, many of which are but Things indifferent in their own Nature,

ture, eſſentially Right; and even makes a Deviation from them either criminal or vicious; and ſo impoſes a Conſciouſneſs of Guilt upon Matters indifferent in their own Nature.

But to act according to what our general Feelings and Faculties prompt and point out to us, is to act agreeably to ſo many ſelf-evident Truths and Axioms, which every Man muſt feel and aſſent unto; both our Feelings and Reaſon will coincide that they are Right; for ſome of them tend to the Welfare and Perfection of our animal, and ſome to our ſocial and intellectual Natures.

SECT.

SECT. VI.

Of the irascible Passions.

IT may be asked, Have we not Passions, common to our Species, whereby we are sometimes prompted to *Anger* and *Resentment*, repugnant to our own Happiness and that of others also? I agree we have, but they all arise, and are excited, when others deprive us of some of those Ends, our necessary Feelings and Faculties prompt us to attain; they are to us as Horns to the Bull, or Stings to the Bee. For, if any Person deprives us, or we suppose he intends to deprive us, of *Bread* for

for Suſtenance; of *Health*; of our *Wife* or *Children*; of our *Character*; of thoſe Ends our Feelings prompt us unto, by the Arts of *Lying* and *Diſſimulation*; or of attaining *Truth*, by leading us into *Error*; in any of theſe Inſtances, when thoſe Ends aforeſaid, are impeded or obſtructed by others, then are excited in us, and exerted upon them, *Anger* and *Reſentment*. In theſe Caſes, theſe Paſſions are not *malevolent* but *defenſive* only, and uſeful for preſerving our juſt and natural Rights, and for detering others from offending us; and not vicious. We may "be angry and ſin not." If they be allowed to grow into

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a ſettled and continued *Hatred*, *Malice*, and *Revenge*, ſuch Diſpoſitions become vicious and malevolent, and are deſtructive both to the Happineſs of ourſelves and others; but, if not, they are only temporary and uſeful, and would never ariſe in us if not offended by others, being only neceſſary Conſequences ariſing from *Self-preſervation*; for *Self-preſervation* in the human Species, extends both to the Preſervation of our bodily and mental Feelings.

SECT.

SECT. VII.

That all our apparently various Purſuits, ariſe from our uſing of different Means, in which we are free, of attaining the general Ends, our Nature prompts us to attain, and in which we are paſſive.

AS our Paſſions are founded upon a few neceſſary Feelings and Faculties common to our Species; ſo likewiſe, from uſing of different Means of attaining the Ends, thoſe ſaid Feelings and Faculties prompt us unto, proceed all the various and numberleſs Purſuits of Mankind.

Firſt, as to that neceſſary Feeling, *Hunger*, What various Methods in Huſbandry, Mechanics, Merchandize, and numberleſs other Employments are uſed and purſued

by Mankind, as Means to acquire Food for Suſtenance, that one End?

Secondly, as to *Self-preſervation*; What various Arts and Sciences; what various Means and Modes of Surgery and Phyſic, are uſed for Security againſt external and internal Violence, Pain and Sickneſs?

Thirdly, with relation to that *Deſire between the Sexes*; What various Means are employed by both Sexes to appear agreeable to each other, and to acquire each other's Favour and Reſpect, we need not mention.

Fourthly, as to gaining the *Eſteem*, *Reſpect* and *Approbation* of our Species, and avoid-

avoiding the contrary; What various Modes of Dreſs and Addreſs, varying almoſt in every Country; of Grandeur in Buildings and Furniture, of Equipage, of acquiring Riches, Titles, Honour and heroic Actions, are uſed and purſued by Mankind?

Fifthly, The honeſt Man and Hypocrite, both act, or ſeem to act, conformably with *Truth* and *Honeſty*; both deſiring to attain the ſame End, tho' from very different Means.

Laſtly, as to that general Ability or Faculty peculiar to the human Species, by which we *reflect* or trace back from viſible

Effects to enquire for the unknown and unexperienced Cauſes, till we terminate in a firſt Cauſe we call God; What various Modes of Worſhip are uſed by the different Sects in every Country? yet all but ſo many different Means to adore that firſt ſupreme Cauſe. And alſo, What various Means are made uſe of with reſpect to Arts and Sciences, in Aſtronomy, Mechanics, Philoſophy, &c.? All our Curioſity in improving our Knowledge in Muſic, Painting and the other fine Arts, proceed from this intellectual Faculty, viz. *Reflection* and its concomitant *Reaſon.*

That ſtrong Paſſion by which we are prompt-

prompted to desire Money, proceeds from some of those necessary Feelings and Desires aforesaid, and is not natural and general like them, as some may imagine. Obstruct that necessary Feeling by which we are prompted to desire *Food* for Sustenance, and the other two sensual Feelings, and that also by which we desire the *Esteem* of Mankind, and Money will lose all its Charms; Money is only pursued as an Instrument or Means to acquire those Things, which we are necessarily prompted to attain by some of those Feelings and Desires aforesaid.

Thus it appears, that these general Feel-

ings, Faculties, &c. are the Foundation, Principle and Motive from which all our Purſuits ariſe; and all the various and numerous Purſuits of Mankind, are like the vaſt Number of Letters and Words in in a Book, which may all be compriſed in a ſhort Alphabet.

SECT.

SECT. VIII.

That human Happineſs, in our preſent State, conſiſts in the joint Attainment of thoſe few Ends only, our general Feelings and Faculties prompt us unto; and the Reaſon we ſo ſeldom attain it, is, becauſe we too eagerly purſue only ſome of thoſe particular Ends, and neglect others.

HAppineſs, which every Man purſues and deſires to attain, is nothing but a complex Idea, compounded of, and ariſing from, thoſe few general Feelings and Faculties aforeſaid, and the Deſires conſequent of attaining the ſeveral reſpective Ends they prompt us unto.

Now as theſe Feelings and Deſires are general and common to our Species, ſo

muſt this Deſire of Happineſs, which is a compound of them, be general alſo; and as this Notion of Happineſs ſuppoſes a certain Pleaſure of either Body or Mind, or of both; hence human Happineſs, as far as our Nature will admit, muſt conſiſt in the united Pleaſures of our animal and intellectual Natures, of which we are compounded; and, to attain theſe Pleaſures, we have neceſſary Feelings and Faculties to prompt us to ſuch Ends, as are conducive to the welfare and Perfection of both theſe Natures reſpectively.

Now, as Happineſs conſiſts in a Compound of both the animal and intellectual Plea-

Pleaſures, Men are deceived when they expect, that Happineſs and Satisfaction are to be procured from the partial Purſuit or Attainment of any one of the Ends thoſe Feelings and Deſires or Faculties belonging to either of them prompt unto; and tho' we vainly hope that a more extenſive Enjoyment and Acquirement in ſome of them will ſatisfy, yet we ſtill experience the contrary; the Reaſon of which, is very plain from above: it being contrary to the Nature of Things and to the human Conſtitution, to enjoy Happineſs from the partial Purſuit of any of them alone.

But the great Folly and Misfortune of Mankind, is, that they ſeek Happineſs and Satisfaction in the partial Purſuit and Attainment of ſome of thoſe Ends only, neglecting and counteracting others; as if, for the ſake of gratifying ſome of the ſenſual Feelings, we ſhould exclude and counteract the intellectual, viz. the ſelf-approving Hour, and the Pleaſures of Reflection; here human Happineſs will be incomplete; for we may ſay of the ſenſual Pleaſures what Solomon ſaid of Riches; "he that loveth Silver ſhall not be ſatisfied with Silver, nor he that loveth Abundance, with Increaſe." On the contrary,

if

if we exclude the natural or neceſſary Pleaſures and Gratifications of the ſenſual, for thoſe of the intellectual only, there will ſtill be a Void and Diſſatisfaction attending the human Mind, as we are naturally conſtituted; "No cavern'd Hermit reſts ſelf-ſatisfied." For it is from our inordinate Paſſions and partial Purſuits after ſome of thoſe aforeſaid Ends, and excluding and counteracting others, that all our unhappineſs ariſes. This will more fully appear hereafter.

SECT. IX.

That Virtue and Vice conſiſt in the Means in which we are free, viz. Virtue in the proper, and Vice in the improper Means; the proper and improper Means are explained, and a Criterion or Rule to diſtinguiſh Virtue from Vice.

AS what is really virtuous and vicious in human Nature has not been explained by any previous Reaſoning, we proceed next, as a natural Conſequence ariſing from the former Obſervations, to ſhew whence ariſe Virtue and Vice, or moral Good and Evil in the human Conduct.

As our general Feelings and Faculties aforeſaid prompt us to right Ends, and as all

all thoſe Ends they prompt us to attain, tend to the Good and Perfection of our Nature; and ſince we have ſaid we can purſue no other End but ſome of theſe, and that they are the Foundation of all our Purſuits, and are all Good when acquired; it may be aſked, whence ariſe, either Virtue or Vice in human Conduct, ſince we muſt purſue ſome of thoſe Ends our general Feelings, &c. prompt us unto, and which are all good and Right?

We anſwer, that Virtue conſiſts in the *proper Means* of attaining thoſe Ends our general Feelings, &c. prompt us to purſue, and Vice in the *improper*; for we are neceſſarily

ceſſarily prompted to the right Ends, hence paſſive with reſpect to all our general Feelings and Faculties; but being left entirely free in the uſe of the Means of attaining the Ends they prompt us unto, we are thus far active.

Now as our Freedom conſiſts only in the Means of attaining thoſe Ends our neceſſary Feelings and Faculties prompt us unto, and in which alone we are active, and have a Power to uſe either proper or improper Means to attain thoſe right Ends; hence Blame or Approbation, Virtue or Vice, muſt conſiſt in the Means of attaining thoſe right Ends our neceſſary Feelings prompt unto.

Now

Now if Virtue conſiſts in the proper, and Vice in the improper Means of attaining thoſe Ends aforeſaid, it may be aſked; what is the Criterion to diſtinguiſh between the proper and improper Means; and of conſequence, how ſhall we diſtinguiſh what is virtuous, and what vicious?

We anſwer, as we muſt all aſſent, that all thoſe Ends aforeſaid, when attained are all Good and Right, and that they all tend to the Good and Perfection of either our animal or intellectual Nature, of which the human is compounded; therefore, by whateyer Means we attain any one End, which our general Feelings and Faculties

prompt

prompt us unto, if thoſe Means claſh with, and are detrimental to the Attainment of any of the other Ends, ſuch Means are vicious; but thoſe Means, by which we acquire any one of thoſe Ends aforeſaid, that are not detrimental to, nor counteract any of the reſt, are virtuous.

For inſtance, if we acquire Food, or the Reſpect and Approbation of our Species, which Ends are both Good and Right, and which we are unavoidably prompted to deſire to attain by the firſt and fourth general Feelings, yet uſe the Means of Lying Hypocriſy or Diſſimulation to procure this Food or Favour; we counteract one

of

of the intellectual Faculties, becauſe our Words and Ideas are inconſiſtent and diſſimular; hence we act viciouſly, by wilfully acting againſt a neceſſary intellectual Faculty and Aſſent; ſuch means are improper and vicious, and Imperfection in Degree, being contrary to that Faculty and Aſſent implanted in our Nature.

The Perfection of any inanimate Machine conſiſts in every Part performing its proper Office; but if any Part obſtruct or counteract another, ſo as that Part doth not perform its proper Office, the Machine is then imperfect.

It is the ſame with the human Machine alſo;

alſo; for as the Perfection of our animal and intellectual Nature, of which the human is compounded, conſiſts in the Attainment of thoſe Ends, theſe animal and intellectual Feelings and Faculties prompt us unto; ſo the obſtructing or counteracting the Attainment of any of them, muſt be Imperfection in the human Machine, in degree; and as ſuch a counteracting is a wilful Act of a Free-agent, ſuch an act is vicious, being a wilful Deviation from one or more of thoſe general Feelings implanted in us by the Author of our Nature, tho' it be to attain the End, which we are

neceſ-

neceſſarily prompted to deſire to attain by ſome other general Feeling or Faculty.

But, if on the contrary, we procure Food by Induſtry or any honeſt calling; or the Reſpect, Eſteem and Approbation of our Species, either by ſocial Acts of Humanity, or by ſpeaking Truth and acting honeſtly; we then acquire thoſe Ends, we are prompted to deſire to attain by our general Feelings and Faculties, without counteracting any other: by theſe Means we do not loſe, but procure, both Food, and the Reſpect Eſteem and Approbation of our Species; and what is ſtill more, we have not loſt, but procured, the

inward

inward Approbation of our own Mind and Conſcience, by ſpeaking Truth and acting honeſtly. Such Means are virtuous.

Thus we are furniſhed with all Things neceſſary to keep us right, that can be conſiſtent with Free-agency; for as we have natural Impulſe to prompt to certain Aſſents that are right, and in which we are paſſive, and Free-agency to act either conformably or not conformably with them; natural Impulſe to prompt, and Free agency, could not have been more nearly connected, and yet ſo entirely diſtinct, as in the human Conſtitution.

Now

Now when we attain any one End thoſe Feelings aforeſaid prompt us unto, by ſuch Means as obſtruct the Attainment of, or counteract, another; that Feeling we counteract will inſtantly take the alarm, and intuitively inform us that we have acted inconſiſtently with it, and of conſequence viciouſly. From which Rule it is eaſy to infer, what actions and Diſpoſitions are really virtuous, and what vicious: and as all general Feelings and Impulſes common to any Species of Beings, whether animate or inanimate, are the Laws of Nature, and "The Laws of Nature are the Laws of God," therefore, when the human Species act

act conformably with their Laws or neceſſary Feelings, Faculties and Aſſents, they muſt act agreeably to the Author of their Nature, and when they counteract them, diſagreeably; hence the former Action virtuous and the latter vicious.

Again, as by our intellectual Faculty, viz. *Reflection*, the human Species are enabled to feel for others, by inferring the Feelings of others from their own; and to aſſent to do to others, as they would be done by; ſo Inhumanity, Cruelty and Oppreſſion are Vices, ſince they counteract the ſaid intellectual Faculty and Aſſent; but Humanity, Mercy and Benevolence

are

are agreeable thereto, without counteracting any of the reſt; hence Virtues.

Nay even eating and drinking, tho' neceſſary Means to which we are all prompted, yet, when their exceſs becomes detrimental to the Body, or hurts and deſtroys our intellectual Faculties viz. Reflection and Reaſon, counteract the ſecond Feeling viz. Self-preſervation, and the intellectual Faculties, Reflection and Reaſon alſo; hence Gluttony and Drunkenneſs become Vices, and Temperance a Virtue.

By theſe Rules we have a Criterion to diſtinguiſh what are really and eſſentially Virtues, and what are Vices, and the Foundation

dation from whence they riſe; and to diſtinguiſh them from what are made ſo, or not ſo, by the Prejudices and Inventions of Men; and to confute thoſe, who will not allow a material Difference between Virtue and Vice.

Now when any of thoſe Ends, to which we are prompted by any of thoſe general Feelings and Faculties common to our Species, are propoſed, they are like ſo many ſelf-evident Truths or Axioms, to which we all are obliged to aſſent. Hence there is no Law, either moral or political, againſt the deſiring or procuring any of thoſe Ends aforeſaid, except we procure ſome

of

of them at the expence of, or by counteracting ſome of the reſt to attain them. There is no Law againſt procuring *Food* for Suſtenance by Labour or honeſt Induſtry, becauſe theſe Means of procuring Food counteract none of the reſt. There is no Law againſt *Self-preſervation*, and proper Means to effect that End. There is no Law againſt the human Species *propagating* their Kind. There is no Law againſt deſiring the *Reſpect*, *Eſteem* and *Approbation* of others, nor againſt the proper Means of acquiring them by Humanity, Mercy and Benevolence, as being Means counteracting none of the reſt. There is

no

no Law againſt *Truth* and *Honeſty*; nor againſt adoring and reverencing the *ſupreme Being*.

As there is no Law againſt any of theſe, it is therefore ſuppoſed by the general Aſſent of Mankind, that they are right; hence it will clearly appear upon what principle all Laws inflicting Puniſhments, are or ought to be founded; namely, againſt our deviating from, or counteracting ſome of thoſe Ends aforeſaid, in order to attain others.

Hence all Actions, which are either criminal or vicious, proceed from counteracting ſome of thoſe Ends our general Feel-

ings and Faculties prompt us unto; but all ceremonial and particular Laws, relating to particular Modes of Worſhip; of Cuſtoms in various Countries, &c. where there is no general Feeling or Faculty in human Nature to point out to us, or direct us in our Conduct, are only Ceremonies indifferent in their own Nature, and not eſſentials as the others are; and may be varied as Men's Notions, or as Circumſtances vary, becauſe they are but the Inventions of Men, and vary almoſt in every Country, yet uſeful in their Kind to each particular political Government; nevertheleſs, if any of them affect or

counteract, any of those essential Laws or Ends aforesaid, they are no longer indifferent, but either criminal or vicious; if they coincide with them they are Good and Right, all which, we have a natural or necessary Right to pursue and attain; for the obstructing of the Attainment of any of our necessary Ends, by any human Power, is Tyranny and Oppression, because it is a depriving us of what we have a natural Right to attain and enjoy.

Now if any Divine of any Religion or Sect whatsoever, should understand by the Word *Mortification*, in Scripture, an extinguishing, extirpating or destroying any

one

one of thoſe general Feelings or Faculties aforeſaid; it is contrary to human Nature, as conſtituted by its Author, and conſequently vicious.

For ſuppoſe any Lawgiver ſhould prohibit the Propagation of our Species to numbers of both Sexes, contrary to the third general Feeling and Impulſe, and call it Religion or a Virtue; or if they ſhould introduce Lying and Diſſimulation as a Cuſtom and call it a Virtue, for any political End, contrary to the *fifth* general Faculty or Perception; they may call what they pleaſe, Virtue and Religion, even when they counteract what is eſſential to

human Nature; but Men's Inventions and Impoſitions, and various Names of Virtue and Vice, do not affect what is eſſentially ſo, any more than they affect human Nature itſelf.

SECT.

SECT. X.

Objections ſtated and anſwered.

IT may be objected by ſome. How is it poſſible Mankind can act conformably to thoſe general Feelings and Faculties aforeſaid, ſince they differ ſo much in their Diſpoſitions and Tempers one from another; ſince they have ſeveral accidental and conſtitutional Paſſions and Diſpoſitions; ſince ſome are wilful, obſtinate, paſſionate and cruel in their Tempers, whilſt others are mild, humane, &c.?

The anſwer is plain. It is not for want of a poſſibility to conform to theſe general

Feelings, for every Man can ſpeak Truth and act honeſtly if he will; but then he will wilfully lie and act diſhoneſtly; not becauſe he cannot do otherwiſe, but becauſe he will thro' Obſtinacy, or ſelf-intereſt, &c. which wilful Obſtinacy or Self-intereſt is no excuſe for the Man; for Mr. Pope, after he has repreſented the Maſter and conſtitutional Paſſion in the ſtrongeſt Terms, aſſerts and confeſſes, "Nero may reign a Titus if he will."

It may be further objected, that the human Machine, if it may be ſo called, is an inconſiſtent Machine, being acted upon by oppoſite Principles; as may be inferred from

from what has been already aſſerted of ſome of the Feelings and Faculties being Checks to others, to regulate the whole.

By the two oppoſite Principles are meant the ſenſual Deſires and Inclinations aforeſaid, and the intellectual Faculties and Aſſents, which St. Paul calls "the Law of his Members and the Law of his Mind;" and which both Seneca and St. Paul referred to when they ſaid, "What the one inclined them to, the other did not allow of:" Hence ſome may alledge, that ſuch oppoſite Principles in one Machine are not conformable with the Symplicity of Nature; therefore to compare human Nature

with any regular Machine, can be no true Analogy.

This Objection againſt two oppoſite Principles in one Machine, counteracting each other to regulate it, may ſeem ſtrong, but has no Weight when conſidered either with reſpect to Works of Nature or Art, but is conformable to both; for every Clock has its Pendulum, every Watch its Balance, and every Jack its Fly, to counteract the Motion of the other Parts of the Machine, and regulate them by; for without ſuch Counteraction, their Actions would be inordinate and irregular.

In the animal Machine, every Muſcle and

and Tendon hath its Antagoniſt, yet by each performing its proper Office, tho' acting contrary to each other, the animal Machine is kept perfect and regular as to its proper Uſe.

The centripetal and centrifugal Force alſo, in the heavenly Bodies, being two oppoſite Powers or Principles, do nevertheleſs ſo regulate each other, as to produce that Conformity and Order, which we perceive in the Motions of their reſpective Bodies; but if more Strength and Vigour ſhould be added to either of the Antagoniſts, in either the animal or celeſtial Bodies, and the other relaxed, then

their Actions would be imperfect and disordered.

It is the ſame with reſpect to the human Machine; for the Purſuit of the Ends, which our animal Feelings prompt us unto, will regulate the too eager Purſuit of the intellectual; and the Purſuit of the intellectual will regulate the too eager Purſuit of the animal or ſenſual; but, if either be predominant or partially purſued, ſo as to exclude the other, the human Machine is then imperfect alſo.

Hence we are not to exclude the Pleaſures conſequent of any of them, but we may and ought to enjoy the Pleaſures reſulting

reſulting from all thoſe Ends, our animal and intellectual Feelings and Faculties prompt us to purſue; and this is agreeable to that Variety ſo natural to the Mind of Man; and we can never enjoy any inordinately or viciouſly, if we counteract none. We are not to exclude thoſe of the animal, we are not Angels; nor thoſe of the intellectual, we are not Brutes; for our Happineſs and the Perfection of our Nature, as far as our Nature is capable of attaining in the State we are in, conſiſt in a compound of all thoſe Ends and their Attainment, which thoſe neceſſary Feelings and Faculties belonging to our animal and intel-

intellectual Nature, of which the human is compounded, prompt us to purſue; for the animal and intellectual Feelings and Faculties will ſo balance and regulate the inordinate Extreme of each other, both in our Actions and Diſpoſitions, when neither are excluded; as to prevent any inordinate Purſuits or Deſires, from whence proceed all our Anxieties, Uneaſineſs and Vice.

Hence the Foundation of Virtue conſiſts in acting conformably to thoſe general and neceſſary Feelings, Faculties and Aſſents impreſt upon, or connatural to human Nature in general, and the Foundation of Vice in counteracting them.

SECT. XI.

The Foundation and Obligation of Morality reduceable to a Science.

SCIENCE ſeems to be a Conformity with certain general and invariable Laws of Nature.

Hence a Conformity with the general Laws of Nature, is the Foundation of ſcientific and invariable Truths, whether belonging to inanimate Matter or the animal or human Species. For it was obſerved, that the general Laws impreſt upon the inanimate Bodies in the ſolar Syſtem, were the Foundation of all their regular and proper Motions, which conſiſted in a con-

a conformity therewith. The ſame may be applied to the animal Part of the Creation, viz. their general Laws, or Feelings and Impulſes, being the Foundation of all their proper Actions and Purſuits. The ſame may alſo be applied to the human Species, when they act conformably with their general Laws, or neceſſary Feelings and Faculties, common to their Species.

And firſt, *with reſpect to the general Laws of the animal Part of the human Species.*

Theſe general Laws are certain internal Feelings and Impulſes, we call *Hunger*, *Self-preſervation* and *Propagation*, by which we are prompted to crave Food for Sus-

tenance;

tenance; preſerve ourſelves from Violence; and propagate our Species: For, without theſe internal Laws or Feelings neceſſarily impreſt upon us, we would neither be hungry; preſerve ourſelves; or propagate our Species.

Theſe internal Laws are the primary Foundation that excite ſuch Deſires and Inclinations, as prompt us to purſue what is conformable to the Welfare and Perfection of our animal Part.

Secondly, *with reſpect to our intellectual Laws or Faculties and Aſſents.*

Without that intellectual Faculty or Perception, which is the Foundation of that

that general Aſſent, that *Truth* in its own Nature is better than *Falſehood*, *Honeſty* than *Diſhoneſty*; we would have no more Notion of Truth or Falſehood, Honeſty or Diſhoneſty, or any inward Conſciouſneſs of deviating from, or acting contrary to that neceſſary Aſſent, than the animal Species.

By that other intellectual Faculty, *Reflection* and its concomitant *Reaſon* we can by comparing ourſelves together infer the Feelings of others, from our own, by which alone we become, or are capable of becoming, ſocial Creatures; for it is not aſſociating with our Species in Societies, that

that makes us ſocial Beings; neither is it conferring Favours, Reſpect and Eſteem upon others, for the ſake of being reſpected and eſteemed by them; ſuch Acts are merely ſelfiſh and not ſocial.

But the Foundation of a truly ſocial Conduct, is that intellectual Faculty by which we perceive the Feelings of others, and from thence confer ſuch Actions and Diſpoſitions as tend to their Good and Welfare: Such Actions muſt be accompanied with the Diſpoſitions of Humanity, Compaſſion and Benevolence towards them. Theſe are really ſocial Acts, tho' they be accompanied with our own Plea-

ſure-

ſure in relieving their Miſery, or making them happy. For we are to obſerve, that to act conformably with our Nature, the Motive of all our ſocial Acts towards each other, muſt neither be our own Good and Welfare excluſive of theirs, nor their Good and Welfare excluſive of our own; the former, would be a low, contracted Diſpoſition, merely ſelfiſh, and cannot properly be called ſocial; the latter, would be a too refined Benevolence, above human Nature, and not practicable; for we have natural Feelings of our own, and ſuch as cannot have their Gratifications entirely excluded. But the Motive of all our

ſocial

ſocial Acts and Diſpoſitions towards each other, ought to be the mutual and reciprocal Pleaſure and Happineſs both of them and ourſelves, in order to be mutually happy.

Hence it is by this intellectual Faculty, or Law of our Minds, *Reflection* and its concomitant *Reaſon*, that we perceive the Equity of that general Rule, viz. that as we deſire that others ſhould confer, and not deprive us of, what we neceſſarily want and require; ſo we ſhould confer upon others, and not deprive them of, what they neceſſarily want and require alſo; or in other words, "that we ſhould do to all

Men

Men, as we would they ſhould do to us." Theſe Deſires being all included in thoſe Feelings and Faculties aforeſaid, the Enumeration of them will ſhew the Equity of this Rule, more clearly.

Firſt, as we naturally deſire that others ſhould not deprive us of *Bread*, but ſupply us if we really want, ſo we ought to do the ſame to others.

Secondly, as we neceſſarily deſire that others ſhould not offer *Violence* to us, but defend us in Danger; ſo we ought to do the ſame to others; except they have juſtly forfeited the Protection of their Species, by

by depriving ſome of them, of what they had a natural or equitable Right to.

Thirdly, as we deſire that others ſhould not deprive us of our *Conſort* or *Offspring*; ſo we ought not to deprive them of their's.

Fourthly, that as we neceſſarily deſire, that others ſhould not unjuſtly *defame* us, but *juſtify* us when ſo defamed; ſo we ought to do the ſame to them alſo.

Fifthly, as we deſire that others ſhould not *Lie*, *Diſſemble*, *Defraud* or Act *diſhoneſtly* to us, but ſpeak *Truth*, act *juſtly* and *equitably*; ſo we ought to do the ſame.

Laſtly, as by *Reflection* and its concomitant *Reaſon* we perceive the Feelings of others,

others, and as we neceſſarily feel and deſire that others ſhould uſe Humanity, Compaſſion, &c. towards us, and not Inhumanity, Oppreſſion, &c. ſo we ought to do the ſame to others alſo.

Now every Man, who is poſſeſt of his intellectual Faculties, muſt inwardly agree, that theſe Aſſents are right; except he degrade his ſuperior intellectual Nature, and ſink into the animal, by a low, brutal Selfiſhneſs.

It was obſerved, that without the former intellectual Faculty, we would have no Notion of Truth or Falſehood, Honeſty or Diſhoneſty; ſo without the latter, we could

could not infer the Feelings of others, and of conſequence, could have no more Notion of Humanity, Compaſſion or ſocial Benevolence, than the Brutes. Hence it plainly appears, that theſe intellectual Faculties and Perceptions, and what they neceſſarily prompt, point out, and direct us unto, are the primary Foundations of all ſocial and moral Conduct; for without them, we would have no Notion of Morality at all. Should we act conformably with theſe Laws of our Nature, which are the Foundation of our ſocial and moral Conduct, there would be nothing among Mankind but Truth and Honeſty,

Humanity,

Humanity, Compaſſion and Benevolence; for all Immorality and moral Evil, proceed from a Nonconformity with, or a Deviation from theſe intellectual Laws or moral Foundation, by neglecting or counteracting them, for the ſake of our animal or ſenſual Deſires and Inclinations.

As a Deviation of any one of the heavenly Bodies from the general Laws impreſt upon them, would not only tend to Diſorder in its own Courſe and Orbit, but be detrimental to the reſt alſo; ſo it is the ſame with reſpect to the human Species when they deviate from theirs. On the contrary, when the inanimate Bodies in the

the ſolar Syſtem, act conformably to their general Laws, which are the Foundation of all their proper and regular Motions, they then act according to Truth, for acting according to the general and invariable Laws of Nature, is acting according to ſcientific and invariable Truth; they then act according to Fitneſs of Things, for a Deviation from that Law would be Irregularity and Confuſion. But then their acting according to Truth and to Fitneſs are not primary Foundations, but only neceſſary Conſequences ariſing from a previous Foundation, viz. from a Conformity with that general Law impreſt upon inanimate Matter.

Therefore when the human Species act conformably to their general Laws, which are the Foundation of their proper Conduct, they then act according to Truth, or the neceſſary Laws of their Nature; to Fitneſs; to the will of the Deity, who hath impreſſed them; and according to the public Good, by Truth and Honeſty, Humanity and Benevolence. But then, all theſe are but conſequences ariſing from a previous Foundation, viz. theſe neceſſary Laws, or Feelings and Faculties as explained before.

Now as the Foundation of our ſocial and moral Conduct proceeds from a conformity

formity with these intellectual Faculties and Assents, and to what they necessarily prompt and point out, so also our Obligation to act accordingly, arises from our inward and necessary Assent, that to act conformable to them, is just and right: All other Obligations are but mercenary.

This *Obligation* will operate against our animal and selfish Desires and Inclinations even against our will, when we counteract our more noble, intellectual Faculties and necessary Assents, for the sake of the Gratification of our more low and sordid Desires and Inclinations; for the Author of our Nature hath furnished us with these

intellectual Faculties, to be capable of perceiving that Truth in its own Nature is better than Falſehood &c. and to perceive the Feelings of others, in order to furniſh us with a ſenſe of Equity, Humanity, Compaſſion and Benevolence towards them, as well as Self-love to ourſelves; for mere Selfiſhneſs, which is inconſiſtent with ſocial intelligent Beings, tends to deſtroy the Happineſs of Society of which we are a Part. On the contrary, a conformity with this Obligation, or theſe neceſſary Aſſents, tends to promote the Good of Society and univerſal Charity to our Species; the Love and Reſpect of Mankind; the Approbation

of

of the Deity, by acting conformably to thoſe Laws he hath furniſhed us with; and alſo the Approbation of our own Conſcience ariſing therefrom; all theſe are neceſſary Conſequences proceeding from this Obligation and acting conformably therewith. It is well worth the Remark of intelligent Beings, and very much diſplays both the Wiſdom and Goodneſs of the Deity; that whatever general Laws he hath impreſt upon any Being, whether inanimate, animal or human, they always either tend to the Regularity, Welfare, Perfection, or to the Perfecting of each Species of Beings to which they belong.

To recapitulate, it was obſerved, that when the general Laws of either the inanimate or animal Part of the Creation, are once diſcovered, we may from thence ſcientifically account for the proper Motions of the inanimate Bodies in the ſolar Syſtem, and the Deſign and proper Purſuits of the animal Species. Hence, as the human Species are a compound of the animal and intellectual Natures, when thoſe general Laws belonging to the animal Part, and thoſe belonging to the intellectual, are once diſcovered, and diſtinguiſhed from each other; and how, when united in that one Species, they properly regulate each other;

other; we may from thence ſcientifically account, from a conformity with theſe neceſſary Laws, what is the proper Conduct of a Creature ſo compounded.

That theſe Feelings and Faculties already mentioned, are the general Laws of our Nature, appear from what hath been premiſed; they are common to, and connatural to our Species; for exclude either thoſe of the animal or intellectual, and we will ceaſe to be of the human Species; it was obſerved, that we are paſſive to them, and that a conformity with them tends to the welfare of our animal Nature, and to

the Perfection or perfecting of our intellectual; hence similar with the general Laws of other Beings.

BOOK

BOOK II.

Of the three external Relations every Man is by Nature fixed in, and connected with.

THE general *Relations* may be reduced to these three.

First, There is something *Superior* to us in the Scale of Beings, we call God.

Secondly, *Equal* to us by Nature, viz. Mankind or our Fellow-Creatures.

Thirdly, *Below* us, as the Brute or animate and inanimate Part of Matter.

Now let us take our View, I mean from that Part of the Scale wherein we are fixt, and from thence observe the Relations we

ſtand in to other Beings, and they to us; for, from any other Situation or Point of View, Objects will appear confuſed and irregular, and Things will never ſeem to be what they naturally and really are, unleſs viewed from that very Poſition we are by the Author of Nature placed in to them, and they to us.

Here let us take our Stand, and we ſhall eaſily perceive by the Relations and Connections aforeſaid; that our Condition muſt be to *receive* from this ſomething Superior, who hath a Power to confer upon us, his Inferiors; that we are mutually to *communicate* to each other, as naturally

Equal

Equal in the Scale; and that we are to *order* and *diſpoſe*, *act* and *confer upon*, that Claſs of Beings inferior to us.

Therefore let us, who are of the human Species and of the ſame Claſs of Beings in the Scale, conſider what Acts and Diſpoſitions are naturally or neceſſarily required of us, with regard to the Relations and Connections we ſtand in to this ſomething above us, we call God; to Equals as Fellow-Men; and to Inferiors in the Scale, as Beings animate and inanimate; and it will appear, that the Conſequence of ſuch a Situation is wiſely ordered to be our Happineſs in the State we are in; and that

our

our Faculties and Capacities are rightly ordered to that End.

Firſt, with reſpect to that ſomething *Superior* to us in the Scale of Beings, we call God.

Now we can only reaſonably expect to *receive* from ſome Being Superior, who hath a Power to confer; for *Equals* or thoſe of our own Claſs, are craving to *receive* as well as ourſelves; and *Inferiors*, as the animate and inanimate, being deſtitute of the Knowledge of our wants, cannot be expected to confer upon us.

It is certain, that the Things intended for, and beſtowed upon us by the Author of

of Nature, or this ſomething *Superior* to us in the Scale, for our well-being and Happineſs, are naturally common to all.

Such is the Uſe and Benefit of the Sun, the Air, the Rain, and the vegetating Properties and Productions of the Earth, which are with the Seaſons continually renewed for our Comfort and Support; and do as far exceed any Thing the greateſt Monarch in our Claſs can give, as the Sun doth a Pebble for Beauty, Pleaſure and Uſe; beſides, we cannot live one Day, or even one Moment happy without them; nay indeed without many of them we could not exiſt at all.

The

The Benefit and Uſe of theſe Bleſſings, if rightly conſidered, would naturally excite in the human Mind, the Springs of Happineſs, viz. Joy, Adoration and Gratitude; for they are not the reſult of our own Care and providing, but Effects of immediate Bounty in the Donor.

Here we are to remark, that it is not only the uſe of the Sun, the Air, the vegetating Properties and Productions of the Earth for our Bodily Support and Suſtenance, that are ſimply human Happineſs; but the Feelings of the human Mind reſulting therefrom; for human Happineſs is mental as well as ſenſual.

Animals

Animals enjoy the warmth and Light of the Sun; Air is as uſeful to them as to us in Reſpiration; they reliſh the Graſs, the Herb and the Acorn, as much as we do Bread and Wine, and are equally nouriſhed by them; but they cannot look up to the Giver of them with that mental Pleaſure, Adoration and Gratitude, for the Uſe and Enjoyment of them, as we can; this is a Pleaſure and ſublime Ability and Feeling peculiar to Man only.

This keeps the diſtinction between the animal and human Species entirely clear; and as we have Faculties, and are capacitated to enjoy the Pleaſures of both, hence

human

human Happineſs will ſtill be very incomplete in ſenſual Enjoyments alone, without the others annexed to them alſo.

But, when we deviate from the Order of Nature, and of Conſequence from the Deſign of its Author, and inſtead of Making thoſe Things aforeſaid, the Foundation of our Dependence and Thankfulneſs, we expect from him a Coach, a Kingdom, a Crown or Superfluities; we deviate from Nature and the Deſign of its Author, and fall into Political and fantaſtical Notions and Prejudices; hence ariſe Anxieties of Mind, Doubts and Diſtruſts about the Partiality of Providence; but we ourſelves

ſelves are in the Fault, by rendering ourſelves uneaſy and anxious about Things the Author of Nature never intended to be the proper Subjects of our Happineſs or Dependence upon him; for, if he had annexed human Happineſs to a Coach, a Kingdom or a Crown, &c. which, according to the Nature of Things, but a very few can enjoy, this had been Partiality indeed: but we may venture to affirm, that if theſe Things had been abſolutely requiſite for our well-being and Happineſs, according to the Nature of Things, as the Sun, the Air, the vegetating Tribe, the flowing Stream and bubbling Fountain,

they

they would have been as univerſally provided for all the Sons of Nature, by their All-wiſe Parent. Theſe Things are ſufficient for the Nutrition of the Body and the well-being and Support of Nature; if we enjoy more, let us with Gratitude thank the Donor and never repine.

Theſe Bleſſings we cannot procure ourſelves, neither can we live without them, and their Uſe and Value are beſt known by contraſting them with a total want or abſence of them; for without them all our boaſted Ingenuity, Forecaſt and Induſtry could not procure one Morſel of Bread; yet as valuable as theſe Bleſſings are to us,

we

we may ſecurely depend upon the Author of Nature, or on this ſomething Superior to us in the Scale of Beings, for their being continued to us, ſo long as we have a Power or Capacity to enjoy them. Hence they are the proper Objects of our Dependence upon Providence, for their Continuation without any Anxiety, and of our Thankfulneſs and Adoration to the Author of Nature for their Uſe and Value to us. Therefore to refuſe Thankfulneſs to God, from whoſe Power, Wiſdom and Goodneſs Man received his Being, and to whom he is continually indebted for his Preſervation, is as abſurd and inconſiſtent

in

in Practice, as to deny in Speculation that the Effect owes any Thing to its Cauſe.

Now, tho' Reflection and Reaſon, in obſerving the viſible Effects in the Univerſe, their Immenſity, and the Wiſdom and Order appearing in that great Machine, may induce and prompt us to adore and reverence the Author for his Power and Wiſdom; yet it may ſtill be aſked, Is there any general Feeling or Impulſe in human Nature, excluſive of either Habit or Education, that neceſſarily or naturally prompts us to a Dependence or Reliance upon the Deity; ſince ſuch a Reliance is as abſolutely requiſite to human Happineſs, as

Adora-

Adoration and Reverence can be? for as Epictetus, an Heathen, obſerved; "there is no other way for a Man to eject Sorrow and Fear from his Soul, but by looking up to the Deity, and reſigning ourſelves to him."

I anſwer, There is a general and natural Diſpoſition, Deſire and Uneaſineſs, which is common to the human Species, which the Brutes have not, and which every Man perceives, tho' not its Uſe; nay it ſeems not only uſeleſs by many, but even to make us more miſerable and in a worſe Condition than the animal Part of the Creation. Mankind, becauſe they cannot foreſee,

foreſee, are generally anxious about what may happen, which frequently gives them Uneaſineſs; and yet with all their Sagacity they cannot foreſee what may happen, even on the next Day.

The brute and animal Part of the Creation tho' incapable of ſeeing into Futurity, as well as we, yet want our Fears and Anxieties about what may happen; hence it ſeems that they are more happy than we, and that our Power of looking forward, and being anxious about what may happen and yet cannot foreſee, ſeems to be given in vain, and to make us more miſerable than they.

But

But like other general Feelings and Impulſes with which the Author of Nature hath furniſhed or neceſſarily impreſt upon any of his Creatures, none are given or denied in vain, but for ſome End or Uſe; for every neceſſary Feeling and Impulſe have their Uſe and End when rightly conſidered and underſtood, and when we perceive the Uſe and End of their being given or denied to any Creature, we ſhall alſo perceive the proper Objects correſponding to them, which they prompt and point unto.

Mankind, by the Faculty or Ability of Reflection and Reaſon, can by tracing

Effects,

Effects to their previous Cauſes, infer a firſt Cauſe or Deity, we call God.

The Brutes, not being poſſeſt of this Power or Faculty of reflecting from viſible and ſenſible Effects to ſearch and enquire for unſeen and unexperienced Cauſes of theſe Effects, can therefore have no Notion of any ſupreme Cauſe of theſe Effects, or of a Deity.

Now that the Future ſhould be hidden from us, and that we ſhould have Fears and Anxieties about what may happen, for want of Ability to foreſee, is quite right and wiſely ordered to prompt and induce us to look up to the Deity, and rely

rely upon him; for, if we could ourſelves, either foreſee what would happen, or had no Power or Ability to look forward into Futurity, or be anxious about it; in either Caſe we would never rely upon, or invoke the Deity; in the former Caſe, we would have no Occaſion to truſt and rely upon him or his Providence about what might happen, becauſe we could foreſee thoſe Events ourſelves; and in the latter Caſe, we would have no concern about the future or be anxious about it, or any ways prompted to a Reliance upon the Deity, any more than the Brutes.

It was this Faculty or Power of looking

forward into Futurity, and the Fears and Anxieties about what might happen, that made the Græcian, Roman, and other Nations, who had no Revelation but the Light of Nature, invoke and look up to the Deity, pray to him, and offer Sacrifices about any future Contingence or Danger they could not foreſee and were anxious about.

Now, if the Brutes had our Power to look forward into Futurity, with our Fears and Anxieties about what might happen, and no Power or Ability to infer a firſt Cauſe or ſomething Superior to them, we call God, to rely upon, their Nature had

had been very imperfect and unhappy, and their Power of looking into Futurity, which we have, had really been given them in vain: Likewiſe our Power and Ability of looking forward into Futurity, and our neceſſary Anxieties ariſing from our Deſire of foreſeeing, had been given us in vain alſo, if there had been no Object exiſting to rely upon.

This appears to be one of the ſtrongeſt Proofs of a Deity, ſince there are no general Feelings neceſſarily impreſt upon any Creature, that we know of, when underſtood, but what have their Ends and Objects correſponding to them, and to which

they prompt and direct it: Hence those which are given us, and denied them, are both right with respect to the particular Abilities and Impulses we both are naturally furnished with.

Secondly, with respect to *Equals* in the same Scale of Beings: That we ought mutually and reciprocally to *communicate* to, and with each other.

Here we ought to be careful not to invert the Order of Nature, by confounding the Distinction of the former Relation, where we were to expect to *receive* from something Superior to us in the Scale, with this wherein we are *Equals*.

For,

For, if inſtead of *receiving* from this ſomething above us, we ſervilely beg and crave to *receive* from thoſe in our own Claſs, who are all craving to *receive* as well as ourſelves, we ſhall miſs our Road to Happineſs and Compoſure of Mind, and involve ourſelves in Miſery, Anxiety and Diſappointment; becauſe we deviate from this our natural Equality, and ſink ourſelves below our Level, or Equals by Nature. For whether we place our Happineſs in Honours, Riches, Fame, &c. and ſo be craving to receive them from our own Species, we ſhall ſoon find ourſelves out of the Road to Happineſs, and there

will be uſhered into our Minds, Fears and Diſappointments, and we ſhall often bring upon ourſelves Contempt and Diſeſteem alſo; for it generally happens, that we are deſpiſed by thoſe, we beg Applauſe, Honour and Eſteem from; and we ſeldom love a Man long, nay he even becomes deſpiſed, who is always begging our Eſteem and Commendation; and, if we do the ſame to another, we become ridiculous, and, in our turn, deſpiſed alſo.

The reaſon is very plain, becauſe we have deviated from our natural Equality, for we are all Equals by Nature, and by a ſervile begging and Dependence, we have ſunk

ſunk ourſelves below our natural Level, whereby we have loſt the Dignity of our Nature, and thereby become deſpiſed by others. We can only act conformably to the Situation we are placed in by Nature to each other as Equals, when we neither depreſs ourſelves below, nor exalt ourſelves above them.

Now, as we have conſidered the Diſadvantage attending the ſinking ourſelves below our natural Level or Equality, let us on the contrary, conſider the Diſadvantage attending the exalting ourſelves above it; and we ſhall perceive that every Deviation from Nature's Plan, is attended with

Imperfection and Uneaſineſs in ourſelves, and diſagreeable to others alſo: Therefore let us conſider the imperious Man.

If a Man aſſumes a haughty, imperious and commanding Diſpoſition towards his own Species, he that Moment deſtroys the very Foundation of all inward Reſpect and tender Affection of his Fellow-Creatures towards him, and will not find that ſincere Reſpect, Submiſſion and Diſtance from others, he is ſeeking, which will ſtill diſturb him.

The Man, who, by a commanding and controuling Diſpoſition towards others, calls their Averſion to Obedience and Submiſſion

miſſion to him, Pride, miſtakes it for Nature; becauſe, if another Man aſſumes the ſame commanding and controuling Diſpoſition towards him, he will immediately feel that ſame Temper in himſelf, which he calls Pride in others.

Hence ariſes that common Complaint of Maſters, Parents and Governors, who keep their reſpective Dependents at too great a Diſtance, and treat them as if they were none of the ſame Species with themſelves. They tell you their Servants, Children or Pupils have no Eſteem, Reſpect, tender Pity or Compaſſion for them; but the Truth is, they themſelves, by aſſuming

a Superiority above the Standard of Nature, and above the Relation one Part of the Species have towards another, are often the Occaſion of the Complaint.

Hence it is Nature's Vigour working at the Root, when we find an inward Uneaſineſs and Averſion, on being forceably controuled and made dependent; and for this Reaſon is Advice ſo difficult to be given, and ſo often unſucceſsful, becauſe we ſuppoſe that they, who adviſe or command, aſſume a Superiority; therefore Advice ought to be given with an unaſſuming Diſpoſition to make it ſucceſsful; we ought to point out the Defects of

others,

others, under the Influence of a conſciouſneſs that we are often defective ourſelves. We can only act properly, and as our natural State of Equality requires, when we diſcharge the Duties of Humanity, Truth and Equity; for theſe are general Heads of ſocial Actions and Diſpoſitions; and all their natural Conſequences, as Mercy, Compaſſion, Benevolence, Juſtice and Honeſty, are ſuch Actions and Diſpoſitions, as render us neither aſſuming above others, nor ſink us below them.

Now the mutually *receiving* from, and *returning* to each other theſe Acts and Diſpoſitions, are Duties equally becoming both

both King and Subject, Maſter and Servant, Parent and Child; for as political Diſtinctions do not alter the human Nature of which we all are naturally partakers, ſo the mutual Acts and Diſpoſitions of King and Subjects ought to be conformable to that Nature, which is common to all.

It may be objected, that the human Species are not naturally equal, becauſe ſome Men are ſtronger than others, ſome wiſer, and ſome richer; but they are all naturally Equal with reſpect to their being of the ſame Species of Beings, in the Scale they are fixed, and all partake alike

of

of human Nature; which natural Equalities are permanent as human Nature itſelf.

Thoſe accidental Superiorities aforeſaid, are not permament like our natural Equality; a few Days Sickneſs, or accidental Misfortunes, may ſoon deprive the ſtrong Man of his ſuperior Strength, the wiſe Man of his ſuperior Wiſdom and Reaſon, and the rich Man of his Riches, and even ſink them to an accidental Inferiority; yet notwithſtanding this, our natural Equality remains, and we ſtill are Equals with reſpect to our being of the ſame Species, partaking alike of the human Nature,

both King and Subject, Maſter and Servant, Parent and Child; for as political Diſtinctions do not alter the human Nature of which we all are naturally partakers, ſo the mutual Acts and Diſpoſitions of King and Subjects ought to be conformable to that Nature, which is common to all.

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ture, and all liable to Accidents and Misfortunes.

Hence the reciprocal Acts and Diſpoſitions of Humanity, Equity and Benevolence, will always be proper and become us, whether we be Kings or Subjects, Maſters or Servants, and will not in the leaſt affect a due Subordination; for the Subject and Servant will more chearfully obey and more ſincerely love, reſpect and reverence their Superiors, their Perſons and Properties being more ſecure and better defended. Hence political Subordination is not affected by ſuch a Condeſcenſion on the one Part, or by a proper Reſpect,

ſpect, Reverence and Obedience on the other. But when either the one, or both of the Parties, counteract theſe Acts and Diſpoſitions aforeſaid, and inſtead of Humanity, practiſe Cruelty or Oppreſſion; inſtead of Truth and Equity, make uſe of Lying and Injuſtice, and inſtead of Benevolence, uſe Hatred and Contempt, the Conſequence will be nothing but Diſorder in Families and States.

By exerting a communicative Diſpoſition of Humanity, Benevolence, Truth, Equity and Honeſty, we acquire an open, eaſy and unaſſuming Behaviour and inward Diſpoſition, which make us always eaſy

to

to ourſelves, and univerſally agreeable to others; whereas a contrary Conduct, renders us uneaſy to ourſelves and diſagreeable to others; for we cannot be open and eaſy in our Diſpoſition and Behaviour when ſunk below our natural Equality, but contracted, timorous and uneaſy.

If above an Equality in our Actions and Diſpoſitions, we be aſſuming, haughty and arrogant, we would be diſagreeable to others in what Station of Life ſoever we be; but if we neither ſervilely beg or crave, nor haughtily or imperiouſly aſſume, but practiſe in our Actions and Diſpoſitions towards each other, Humanity, Truth,

Truth, Equity, &c. which are neither ſinking us below our natural Level, nor improperly exalting us above any of our Species, we ſhall acquire that Good-will and Eſteem of others, and eaſe to ourſelves, which neither our aſſuming on the one hand, nor ſervilely craving from others, on the other, could ever effect, but which both would deſtroy.

Hence we may perceive how ſimple, and yet how general and uniform, the acting agreeably to Nature, is; for by the acting conformably to the Relations we are placed in by Nature to each other, we need not diſtract ourſelves, or others, by laying

laying down various Rules of Duty, Conduct or Behaviour: But our Acts and Diſpoſitions, regarding our natural Relation to each other, as aforeſaid, will extend to all other Relations, whether natural or political, to the Man of high Station or low Life.

Tho' political and National Cuſtoms and Prejudicies may make the proud Man ſuppoſe it Meanneſs to condeſcend to ſuch Actions and Diſpoſitions as an Equality requires, and the modeſt Man think it aſſuming; yet the modeſt Man needs not fear Pride, till he aſſumes above this Equality, nor the proud Man, Meanneſs, till

till he ſinks below it: But ſo long as their mutual and reciprocal Acts and Diſpoſitions towards each other, are Humanity, Benevolence, Truth and Equity, the modeſt Man needs not fear Pride, nor the proud Man, Meanneſs; for above that Point aforeſaid, is Pride, and below it Meanneſs.

As we are all of the ſame Species and naturally equal; to refuſe to deal with all Men equitably, and with every Man as we deſire he ſhould deal with us, is the ſame Unreaſonableneſs and Self-contradiction, as to affirm one Number or Quantity

to

to be equal to another, and yet that other not equal to it.

Thirdly and *Laſtly*, With reſpect to Things *Below us*; as Things animate and inanimate.

With regard to theſe we are to aſſume a ſuperior Diſpoſition, viz. to *rule*, *order*, and *diſpoſe* them, as may turn to the beſt Account for our mental Pleaſure and bodily Uſefulneſs; but not to uſe unmerciful Cruelty to the animate, nor Contempt to the inanimate; for both are good and uſeful in their Kind.

This ordering and diſpoſing theſe inferior Things, is ſo natural in order to acquire

quire the Pleaſure of the human Mind, that we perceive it in Children very early, for their Minds are always uneaſy when out of Action; but give them Pebbles, a Piece of Clay, Ruſhes, &c. (Things of an inferior Nature in Relation to them) and they immediately aſſume a buſy, active, ordering Diſpoſition upon them, and change, order and direct them into various Shapes and Forms, which gives them a mental Pleaſure, and their former Uneaſineſs is gone.

When we come to be Men, to exert ourſelves upon the inferior Part of the Creation,

Creation, is likewiſe requiſite towards our mental Pleaſure and bodily Uſefulneſs.

The envied Happineſs of the ancient rural Shepherds proceeded from acting upon the animal Part of the Creation, as their Cattle, their Sheep, their Dogs, &c. and the King, who was baniſhed his Kingdom, and in his Retirement amuſed himſelf in a Garden, declared he had found more Pleaſure in ordering and forming the Branches of the Vine how to ſpread and bend, than ever he had experienced before.

Here is a large Field for the Employment of Mankind, in thoſe Things inferior

to

to us by Nature; for, as Happineſs is deſigned to be general to all, every Man may enjoy the Pleaſures of acting upon the inferior Part of Matter; the King in making his Kingdom ſecure and commodious; the Gentleman in improving his County or Manor; the Huſbandman his Fields; every Mechanic hath a peculiar Pleaſure in modelling and forming inferior Matter to ſome uſeful Ends and Purpoſes; Merchants in exporting and importing it.

But yet we are to conſider, that tho' a Father gave his Children Pebbles, Clay, Straw, &c. to divert them, and give their Minds

Minds Pleaſure, by acting upon them; yet he did not deſign that theſe little Things, ſo far below them in Nature, ſhould make them fret and be uneaſy. And how ridiculous doth it appear to us when Men, to remember how we did fret and cry when Children, for the loſs of a Straw or Pebble; Things ſo far below us in Nature?

In like manner we ought to conſider when Men, that we are only to act upon all thoſe Things of an inferior Nature to us, with a Diſpoſition of Superiority, for our Amuſement, mental Pleaſure and bodily Uſefulneſs. We deviate from the

Deſign

Deſign and Order of Nature, when we make them ſuperior to us, by allowing them to be our Maſters and Rulers ſo far, as to let them rob us of our mental Pleaſure and Happineſs, by either the loſs of them, or any Diſappointment in the Management of them; for theſe Things are below us in the Scale, as a Straw or Pebble was below the Child.

Hence it is an univerſal Aſſent founded upon the real Nature of Things, and the Relation we ſtand in to them; that that Man is univerſally eſteemed and approved, who is induſtrious and chearfully active in his Buſineſs, yet calm, patient and not de-

ſpairing, if he loſe a Dog, a Horſe or a Kingdom.

Hence the Cauſe, that Pride and Haughtineſs ariſing from the Poſſeſſion of theſe inferior Things, are univerſally deſpiſed and ridiculed; but an humble, equal Diſpoſition, ſtill preſerved and retained in all Conditions, is eſteemed by every one. Theſe are Truths felt by every Body, and are conformable to the real Nature of Things; for tho' every Head cannot think and perceive what is conformable; yet every Heart can feel, the Peaſant's as well as the Philoſopher's.

And hence, by tracing what is conformable

mable to theſe fundamental Principles, or neceſſary Feelings and Faculties in human Nature, we not only perceive how they prompt, direct and point out the proper Conduct of every one in particular, but alſo that to act agreeably therewith, tends to the public Good and Happineſs of Mankind in general, and a Deviation therefrom the reverſe: We alſo, by perceiving theſe neceſſary Laws which are common to our Species, perceive the real State and Deſign of human Nature previous to our being biaſſed by political Laws, Cuſtoms and Prejudices or Inventions of Mankind, which have in many Caſes been the Cauſe

of our deviating from the real and fundamental Laws of our Nature; and which verifies the Assertion of a great moral Philosopher,* "That God made Man upright, but they have found out many Inventions" or Deviations therefrom.

* Solomon.

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